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THE HELP OF THE LORD, IN SIGNAL DELIVERANCES  
AND SPECIAL SALVATIONS, TO BE ACKNOWLEDGED AND REMEMBERED.

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A  
S E R M O N,

PREACHED AT LEXINGTON,

APRIL 19, 1779;

IN COMMEMORATION of the great *Distress* and wonderful *Deliverance* of God's People on the *Nineteenth of April, 1775*; where *Hostilities* begun, and when the bloody *War* between *Great-Britain* and her *Colonies* commenced.

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PASTOR OF THE CHURCH IN WESTON.

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*The LORD reigneth, let the Earth rejoice.*

Ps. 97. 1.

*The LORD reigneth let the People tremble.*

Ps. 99. 1.

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B O S T O N :

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*The help of the LORD to be acknowledged  
and remembered.*

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I SAMUEL, 7. 12.

*Then Samuel took a Stone, and set it between  
Mizpeh and Shen, and called the name of it  
Ebenezer, saying, hitherto hath the LORD  
helped us.*

**T**O commemorate the *Nineteenth of  
April, 1775*, when this distressing  
war began—To sympathize with the  
friends of those who fell the first  
victims to *British tyranny* in this place  
—To acknowledge the *help of the Lord*, which  
we have experienced in the course of the dispute—  
And, to encourage our trust in God to perfect  
what is lacking, are, no doubt, among the designs  
of this *Anniversary* : Which are justified and re-  
commended by antient usages, and the express  
command of God to past ages upon similar occa-  
sions. For, if we look back upon the annals of  
time, and critically observe the conduct of divine  
providence in the various ages of the world, we  
shall find God has not left himself without wit-  
ness.



ness, but has been doing good, filling the hearts of men with gladness. And both before and under the *Jewish* dispensation, as well as in gospel times, when God designed to perpetuate the remembrance of any peculiar *period* of time—remarkable *event* in providence, or extraordinary *salvation* wrought for his people,—He erected, or ordered monuments to be erected, as standing witnesses or monitors to mankind of their obligation therefor.—Thus, the *seventh day sabbath*, was instituted by God as a day of *rest* in perpetual remembrance of the creation of the world, as the *christian-sabbath*, was since in remembrance of Christ's *glorious resurrection* from the dead.

THUS it is the declared design of the holy *supper* to keep alive the *design* and *agonies* of his death, who was sacrificed for us—as a witness and monument of that great salvation which the whole world have reason to rejoice in. The *passover* was instituted and observed, as a *standing memorial* of the departure of the *Israelites* out of *Egypt*. *Pentecost*, to admonish of the reality and time of the law's being given on *Sinai*. The *feast of Tabernacles*, as a memorial that the *Israelites* dwelt in tents in the wilderness. Thus, the *Stone at Bethel* was set up, as a *continual memorial* of that extraordinary revelation to *Jacob* in his way to *Padan-Aram*. Thus again, the monument or heap of stones called *Gilead* was a witness of the covenant between *Laban* and *Jacob*. And thus you remember, that the *heap of stones* in the midst of *Jordan*, and the *pile* erected in *Gilead*.



*Gilgal*, were standing memorials, to the present and succeeding generations, of the wonderful *salvation* wrought for the *Israelites*, in carrying them thro' those waters, *dry shod*. And, of the like nature and design was the *stone* which *Samuel* set up by the name of *Ebenezer* to keep alive the remembrance of a *great salvation*, wrought for them in their success against the *Philistines*. And this salvation will appear more worthy of remembrance, if we consider some peculiar circumstances by which it was preceeded. The *Philistines*, who came early into *Palestine* were a powerful people, even in *Abraham's* time : And, notwithstanding all the conquests of *Joshua*, they greatly oppressed *Israel* since, under the *Judges*, under *Saul*, and in the beginning of *David's* reign. In particular we have mention made (in 4th Chap. of this Book) of two battles fought between *Israel* and the *Philistines* ; in the first of which, *Israel* lost the battle and had four thousand men slain ; upon which they conclude, and that justly, that the presence of the Lord was not with them : They, therefore, send for the *Ark* of God, trusting in the token of his presence, rather than in the power of his arm ; hence they lose a second battle when *thirty thousand* fell, and the *Ark* of God, in which they trusted, was taken from them : Which shews that the external tokens of God's presence afford no security.

AFTER this, we find by our context, that *Israel* were bro't to an humble dependance on the strength of the Lord ; and therefore, intreat that

*Samuel* would not cease to pray for them. According to *Samuel* cried unto the Lord, and he heard him, and the Lord thundered with a great thunder that day upon the Philistines, and discomfitted them : And the men of Israel went out of Mispah and pursued them and smote them until they came to Bethcar.

Now this was so affecting to *Samuel*, and was so deserving remembrance, that he erected a monument, a stone of Remembrance, and called it *Ebenezer*, saying, *hitherto hath the Lord helped us.* *Samuel*, who had prayed for the mercy, now upon the receipt of it, sets up his *Ebenezer* as a memorial, that the salvation might be kept in everlasting remembrance.—We have only then to consider

THE valuable purposes such monuments serve  
—and

THE frequent occasion a merciful God has given his people to set them up—before we proceed to those addresses which may finish the discourse :

FIRST then, as to the valuable purposes such monuments and such acknowledgments may serve—I would observe with reference to that of *Samuel*.

I. THAT it was a perpetual remembrance of

SALVATION is a relative term, and it is almost impossible to separate the idea of a people's or person's deliverance, from that of the misery or danger they were delivered from. "As the means of safety sometimes awaken the idea of danger," so a memorial of a salvation is, at the same time, a memorial of the distress. Hence the monument that *Samuel* erected, pointed to that day of distress when the *Philistines* were coming against *Israel* again: Distress and confusion greatly heighten'd by their former distresses when *Israel* fled before the *Philistines*, and were slain by hundreds and thousands; which had left such an horror upon their minds, as was easily roused upon such an appearance. Now then, when the Children of *Israel* heard at *Mispeh*, that the *Philistines* were coming again upon them, they were afraid—they were surprized and plunged in the utmost perplexity with their sudden and unexpected onset; as this people have been upon a like occasion.—The *Philistines* attacked them in an inglorious and cowardly manner; when unarmed and in no posture of defence; yea, when met together for repentance and prayer; as though they would mock their religion and their God both. And altho' the *Philistines* soon pay dear for their presumption, yet the remembrance of *Israel's* distress on that day was never to be blotted out.

2. THIS monument and confession might teach humility and submission under disappointments. No words can be fuller of humility and resignation than those that *Samuel* uttered upon



To      *The help of the LORD to be*

the occasion—"hitherto hath the Lord helped us;" ascribing all to God—not murmuring that he did not help before, when they were distressed and overcome; for he knew that God had not punished them according to their deserts, nor rewarded them according to their sins: No, but notwithstanding our former rebukes and disappointments which we suffered for our sin and idolatry; yet let us ascribe the salvation of this day to God who has remembered mercy for us in the midst of judgment. As tho' he had said, "it is of the Lord's mercy we are not consumed"—the Lord has not poured out the full vials of his indignation, but has made the wrath of man that is gone forth to praise him, and the remainder thereof he has restrained. Not unto us, not unto us, but to thy name be the glory of this salvation. For, we acknowledge in all that is bro't upon us, thou hast punished us less than our iniquities have deserved.

3. THIS monument was a mark and evidence of God's owning and blessing a particular trust in him.

After *Israel* had lost the last battle mentioned before this, in which God so remarkably appeared for them; they were disposed universally to reform, to put away their strange gods, and to return unto the Lord. Upon which *Samuel* promises them success against their enemies. And it is said they put away *Baalim* and *Aseroth* and served the Lord only. And as men persuaded

that their help was not in false gods or in an arm of flesh but only in the Lord of Hosts ; and persuaded that *Samuel* was a powerful and prevalent intercessor, like Jacob who had power with God and prevailed : They say to him, "cease not to cry unto the Lord our God for us that he will save us out of the hands of the *Philistines*." They were very solicitous that *Samuel* should not cease to pray for them.

WHAT military preparations were needful to be made, they would undertake themselves, but let *Samuel* continue, instant in prayer : Perhaps remembering that when *Moses* did but let down his hand, ever so little, *Amalek* prevailed.

THIS particular prayerful trust in the Lord, God accepted and blessed.

ISRAEL could never be threatned more seasonably, saith one, than at this time, when they were repenting and praying. Nor, could the *Philistines* have acted more impolitickly for themselves, than to make war upon *Israel* at the very time, when *Israel* were making their peace with God,

BUT God permitted them to do it, that he might have opportunity, immediately, of crowning his people's reformation with tokens of his favour. And of confirming the words of his Messenger, who had assured them that if they repented, God would deliver them out of the hand of the *Philistines*.

4. THIS monument was a constant memorial to them and their posterity, of the *obligations* they were under to God for the *salvation* of that Day.

THROUGH the imperfection of our memories ; the ingratitude of our hearts ; and the diversions of a vain world ; we are apt to have these deep impressions worn off, which are sometimes made upon our minds, by the extraordinary providences of God, and remarkable deliverances of his people from earthquakes or from enemies ; either when he has made us to stand still and see his salvation, or, when he has strengthened us, and remarkably led us on to conquest.

And, *Samuel* sensible of this, altho' he had no reason to doubt but *Israel* were properly affected for the present, yet tho't proper to erect a monument that should be a constant and perpetual monitor to *Israel* and their posterity, that upon such a day the Lord wrought great deliverance for them, which inferred an obligation of gratitude and obedience on them and their posterity ; like what *Joshua* said to the *Representatives* of the twelve tribes,—"pass over before the ark of the Lord your God into the midst of Jordan, and take ye up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel : That this may be a sign among you that when your children ask their fathers in time to come, saying, What mean ye by these stones ? Then ye shall answer them, that the waters of Jordan were cut off be-



fore the ark of the covenant of the Lord, when it passed over Jordan, the waters of Jordan were cut off; and these stones shall be a memorial unto the children of Israel forever." But a memorial of what? Not simply that such a thing was done, but that they were bound to acknowledge the marvellous *loving kindness* and astonishing *interposition* of God therein. As often as they saw this monument they were reminded of God's goodness in their salvation; and it was a constant demand of their dutiful and thankful obedience.

5. SUCH a monument served to admonish them of the necessity of relying on the Lord in every exigence for the future.

THEY had been taught, by sorrowful experience, that the "race was not to the swift, nor the battle to the strong," yea that success did not always attend the name and profession of religion, or the external tokens of God's presence, but a real, penitent trust in him. And Samuel, at least was sensible that one salvation did not ensure another, nor was even an earnest of it, without the like trust in God. The sin that procured their defeat formerly being pardoned upon their repentance, the pardon was sealed upon this glorious victory, in the very same place, where they had before suffered loss.

Samuel saith, "hitherto hath the Lord helped us," which, at the same time that it expresses his thankfulness for what they had now received

expresses a doubt for the future. Hitherto, things have done well, but what God may yet do with us, we know not. This doubt, however, must arise from the sickleness, or inconstancy of the people, and from a fear that they would not continue their obedience and dependence on providence. For, none could be more confident than *Samuel* was that this would assure them success ;—when he said, before this salvation, “if ye do return unto the Lord with all your hearts—and prepare your hearts unto the Lord and serve him only, he will deliver you out of the hands of the Philistines.” So that this monument and inscription, taught the necessity of a trust in God, in all future time, in every day of need.

If, these now, and such like are the valuable ends such monuments and such inscriptions serve :—how suitable must it be, in the next place, to consider,

**SECONDLY.** How frequently God in his kind providence gives his people occasion to erect them.

AND indeed while we are looking on the various *help of the Lord* in time past ; what shall we consider it with reference to ? And to what period of time shall we look back ? Shall we consider it with reference only to the present day of uncommon distress ? Or, from the first settlement of the country ? Or, from the earliest accounts of time ? And more especially with reference to the church of God ? For, verily God has wonderfully ap-  
peared

peared for his people,—for their deliverance and help ever since he had a church in the world.

ALTHOUGH, he has suffered enemies to rise up and distress, yet not to destroy it. The burning bush has not been consumed !

AND with regard to the christian church, he has founded it upon a rock, and promised that the gates of hell shall not prevail against it. And that promise shall stand in spite of all the powers of earth and the invisible world. Every generation since, has had reason to praise God for his goodness herein, and every generation shall have reason to do it, as long as the sun and moon shall endure.

BUT then, how conspicuous and wonderful has been *the help of the Lord*, in and since the first settlement of this country.

LET us look back and consider what a dreary wilderness this was, little more than a century and half ago ; and realize what could induce our forefathers to exchange a rich, fruitful and long cultivated soil in their native land ; for this, then, barren and howling wilderness ; but the hope of exchanging, at the same time, tyranny and oppression, for liberty and religion—the rights of men and liberty of conscience.

AND how visible was the help of the Lord, in perfecting their plan and bringing it to effect—



that when they had escaped the dangers of the sea, being few in number and strangers in the land, that the native *Savages* did not swallow them up quick.

BUT that God, who could preserve *Daniel* from the merciless jaws of hungry lions, preserved these exiles from the power of this blood-thirsty people !

WE got not the land by our own sword, neither did our own arm save us, but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto us.

GOD has driven out the heathen by little and little, and made room for this vine which is of his own right-hand's planting.

AND, how often have we experienced the help of the Lord in the wars we have been engaged in with the *natives* and their *French neighbours* ? What salvations have been wrought for us when in danger ?

WHAT deliverances in time of fear ? How has God preserved *Americans* from the sword, famine and pestilence ; and caused them greatly to increase ; so that they are become comparatively a great people.

AND in the course of the last war, the seat of which was in America, after some great disap-

appointments, heavy losses and special discouragements ; when it was manifest we greatly needed the help of the Lord : How did God, as it were, turn again our captivity ; or, rather turn our mourning into joy ? And by what a series of successes did the Lord deliver his people ? And by what conquests over our enemies ? When he gave them as dust to our sword and us driven stubble to our bow ; caused them to lick the dust—and us to set our feet upon their necks. Yea we were led from one success and victory to another, by the powerful hand of the Lord of Hosts, until our conquest was finally so compleat ; that, as it was tho't *English America* would be, forever, delivered from troubles of that sort, which she had been harrassed with, from her first settlement : That the bitterness of war was over in this land ; that the snare was broken, and that we had, finally escaped.

BUT, “the Lord seeth not as man seeth.” What was in the womb of providence, and what determinations in the right hand of the most high God, respecting us, we know not.

How mistaken have we been ! —As David when he got rid of *Saul* and his family, had those of his own house rise up against him, who bro't him into new, and greater troubles, than he had before : So it has been with us, those of our own house, as it were, have risen up against us.

OUR troubles now come from what we were *once* fond to call our parent state; who have assumed and exercised an unconstitutional, illegal, and unreasonable authority over us: \* Whose oppressions have been enumerated and thus denominated by the united wisdom of the Continent. †

BUT however in the midst of all the designs of our enemies to distress and enslave us, the help of the Lord has been very conspicuous; and that in innumerable instances.

A FEW of those that are most obvious I shall mention. And it is observable, that, however secret and skulking the attack of our enemies was at last; yet it was happy that the fears of people had got previously alarmed; and the galling yoke of tyranny began to be so severely felt, that, every denomination tho't it would soon be intolerable, and hence, were forced into a resolution, to spend time and money, with their utmost endeavours, for the service and in defence of the rights and privileges of their country.

AND indeed what had become of us on the *19th of April, 1775*. When men were called, so

\* vid. Rev. Cook's Sermon upon 19th of April.

† The humble Petitions of the Congress to the throne.  
 • But more fully in the declaration of Independence which the usurpation, tyranny and unrelenting cruelty of Britain compelled us to at last.



so suddenly, to buckle on their armour ; if they had not proved it before ; and if their had not been some previous care taken by the colonies to get equipt, and into an acquaintance with the use of arms and military exercises.—But as God prepared the way for *Israel* into Canaan—and for our forefathers into this land ;—So did he for that critical day, by inspiring people with a military spirit—diffusing it thro' the province and land, in a greater degree than was ever known before ; disposing people of all ages and denominations (except such as have been in opposition to all our measures) to prepare themselves for the time, when the cloud (of war) should break upon them.

AND the *help of the Lord* was seen, afterward, in that, altho' our enemies meant it for evil (as it was an evil indeed to individuals) yet the Lord meant it for good ; and made the horrid murders of that day, an occasion of uniting the Colonies, beyond the expectation of the most confident whig. From that day, a determination was formed, to stand by each other in opposing tyranny and slavery then breaking in upon us like a flood.

MOREOVER, the *help of the Lord* was conspicuous, in the pity and benevolence of our sister States to this Province, when bro't under unheard of oppressions ; when they were disposed to send in to us, all the aid they could, in that time of distress, not only by information and counsel, but

but in most liberal donations of money and provision, for those *thousands* that by the cruelty of the *Port-Bill* were cut off, from the usual means of subsistence.

THE *help of the Lord* was conspicuous likewise, in that, when the exigency of our affairs, as was tho't, called for a suspension of courts of justice, and so of the operation and execution of laws, when every man's life and property became exposed to the lawless and violent; that there were such remarkable restraints on the lusts and passions of men; as that it was tho't, by the candid and observing, there were, at that time, fewer overt-acts and outrages punishable by law, than usual.

ANOTHER instance of *the help of the Lord*, worthy of notice is, that so many of that small part of the community that were differently minded in political things from the body of the people; and who from principle, interest or prejudice, acted in opposition to the common cause, fled from the midst of us in the beginning of our troubles.

WHETHER the particular design of their fleeing to the metropolis, was personal safety, as they pretended; or, for distinction and applause on the other side the water as others supposed: Yet we are convinced, from the conduct of those that were left behind, that the removal of them  
that

that went, has contributed much to our safety. And we never have had so much reason to wish them back again, as to wish others, of the same dangerous principles, with them. Designing men, among ourselves, must be more dangerous to the community, than when joined with an open enemy.

MOREOVER, How plain was *the help of the Lord*, that the dissolution of our General Assembly—the legislator of the Province, was, in so great a measure, remedied by a voluntary provincial Congress, who transacted matters, with as much prudence, and to as good purpose, as possible, under, our then, broken circumstances.

FURTHERMORE, How evident has been *the help of the Lord*, in forming and assembling the *Continental Congress*,—the Grand Council of these United States, in opposition to the united wishes and joint endeavours of our enemies on the other side the Atlantic, and of their emissaries here.

AND indeed, *the help of the Lord* is not more to be taken notice of, in bringing that very *respectable Assembly* into being at first, than his blessing and presence with them, since.

How evidently, did God bless and direct them in the appointment of able Generals for our army, and especially of his EXCELLENCY GE-

NERAL



GENERAL WASHINGTON, the commander in chief, whose prudence, wisdom, skill and courage have all along been the envy of his enemies, and admiration of his friends.

FURTHERMORE, How plainly has *the help of the Lord* appeared in the many deliverances wro't for our army in one time of danger and another? What salvations, has God granted? What successes, has he given them—in some instances very remarkable indeed! Which have been mentioned before upon this anniversary.

LET us go on then, to mention *the help of the Lord*, in the succours we received from foreign powers in warlike stores, &c.—but especially in that open, generous alliance formed between his *Most Christian Majesty*, and the *United States of America*. Also the blessing and *help of the Lord* is great, in preserving the union of these States, when every method has been used both from within, and without ourselves, to disunite and weaken us. And we may reckon among the blessings of God, the remarkable health which has been generally enjoyed in the course of the war,—altho' some particular places have been visited with sickness. And also, that God has hitherto granted us provisions for the support of our armies. But the time would fail me, to mention the one half of the instances in which the help of the Lord has been remarkably experienced.—Surely if we add to what has

has been mentioned, the goodness of God in continuing to us the privileges of the gospel, it must be granted that we have reason to *set up our Ebenezer and say, hitherto hath the Lord helped us.*

AND now, my friends, such helps of the Lord, it becomes us to recognize upon this occasion, even when met together to deprecate the horrors of war in general—the bloody scenes of this in particular—more especially the inhuman murders that were committed in this place, when the *Flames of War* first broke out among us.

THIS day and this assembly are the memorial of the *nineteenth of April, 1775.*

AND this is the place, where the bloody tragedy begun.

THIS very house is a monument of the violence and rage of our enemies!—and here, is the (*Aceldama* or) Field of Blood, where so many of our friends wallowed in their gore.—O dreadful day! O shocking event!

INDEED such as regard not a providence herein, may rashly say, with Job, in the bitterness of his souls.—“Let that day be darkness, let not God regard it from above, neither let the light shine upon it. Let darkness and the shadow of death stain it, let a cloud dwell

24      *The help of the L O R D to be*

dwelling upon it, let the blackness of the day terrify it."

BUT we, rather, acknowledge the righteous hand of God,—and wish our bereaved friends, may hear the rod and who hath appointed it,—and acknowledge with us, the help of the Lord in that day, when God remembered mercy in the midst of judgment.

SUCH is the make of man—and such the feelings of the human heart, especially when under the aids of religion, as rendered impossible that we should not sympathize with you, my friends, in that day of uncommon distress.—But who could adopt the feelings of those who saw their houses in flames, and dwelling-places, by the malice of an enemy, sinking into ruins?

How much less, the piercing anguish of soul, which they endured, whose friends—Fathers—Husbands or Children, were left breathless corpses on the ground?

SUCH a sight, or such tidings, in consequence of the hellish machinations of an enemy, must afflict the soul with the most stinging remorse.

For your support, we have in our respective stations and capacities, most ardently prayed to God,—and with you we still sympathize.

BUT



BUT have you not even in the days of your mourning, experienced much *of the help of the Lord*?—the goodness of God in supporting you under your trials? In sanctifying your bereavements? In wiping away your tears? So that you have reason to acknowledge, “hitherto hath the Lord helped us.” O then still commit your way to God—cast your burden upon him, “a father of the fatherless and a judge of the widows, is God in his holy habitation.”

BUT altho’ my friends, your calamities made the first, and therefore the deepest impressions on our sympathetic hearts: Yet how many hundred families? and how many thousand souls, have since become your brethren in distress? distress attended with more aggravating circumstances still. For, as has been observed to you upon this occasion, before; “your friends, altho’ murdered by the enemy—sleep quietly here, while others are lamenting the loss of their friends, equally dear to them, whose bones are scattered at the grave’s mouth, or have been inhumanly buried with the burial of an ass, drawn and cast forth:”

BUT beside, how many have the desolations of war, and wantonness of the enemy, stript of habitations, who have, now, no certain dwelling-places to hide their weeping eyes, or console their aching hearts.

O, How are the miseries of war to be deprecated!

FATHERS stooping for age, are bowed down more heavily, under the losses of sons that were the support of their years, and confidence of their grey heads. And widows, at this day, in tears, with their fatherless children around them crying for bread—a situation that must move the compassions of a stone! We must, then, mingle our tears with their's also, and divide our pity and prayers betwixt them and you—and must even request you to join with us, in our most ardent cries to God—the father of mercies, that he would compassionate the distresses of such—sanctify their sorrows to them, and feed, cover and defend them, until these calamities are overpassed.

I WOULD now turn a particular address to the military companies, who appear in arms to aid and honor this solemnity.

My friends, it is owing to *the help of the Lord*,—to his sparing distinguishing mercy, that you escaped, that day when your neighbours and fellow-soldiers slept in death! And while God has made their deaths an admonition to you to be ready—even for a sudden death yourselves;—so to hear—that the “voice of your brother's blood crieth to God from the ground.”—It was here, by the permission of providence, that an ideal war, was first converted into reality.—here the sword was first drawn, and here the flames of war first broke out, which have since spread through the land.

THE bravery and prudence, so conspicuous in the militia of *Lexington*, on that alarming day, which we commemorate ; have, I believe, met with universal approbation. And a desire to avenge the blood of your slaughtered brethren and defend your country, has led you to cultivate the art of war, and inspired you with the spirit and resolution of soldiers,—a character which the present times have taught us, is most respectable indeed. Soldiers are an order of men of as high importance as any at all : Yea, they are the very *guardians* of other orders, and one of the *main pillars* of the state :—Soldiers when under the restraints of conscience, and religious principles, shine with as brilliant a character, and are as justly esteemed as any set of men whatsoever.

AND as God, in his providence, called you into the fore-front of danger, strive to be foremost in cultivating the necessary art of war. And as the war has spread from this place—from this place may military skill be diffused likewise. But, be concerned, especially, to list under the Banner of Jesus Christ, and pursue, with unremitting diligence and care, your spiritual warfare—that so he, who is the Captain of your Salvation, may lead you to the compleat conquest of all your spiritual enemies—and into the glorious Liberty of the Sons of God.

And now, I shall conclude, with a word to this whole assembly.



ALTHOUGH he that girdeth on the harness may not boast himself as he that putteth it off,—yet since God has thus far supported our cause, and granted us so many and such wonderful deliverances ; so many salvations,—given us reason to say, *hitherto hath the Lord helped us* ; can we dishonor him, and so much debase our christian character, as to distrust the goodness of his providence for the future ? or continue our sins which have before incurred his anger ? let us realize, that as it was our wickedness that drew down these judgments upon us, so it is sin only that can separate between us and our God for the future. “ But, they that trust in the Lord shall be as Mount Zion, which cannot be removed.”—Trust in him, then, at all times ye people, pour out your hearts before him, God is a refuge for us. He is able to complete our Salvation from all our enemies.

Truly it is yet a day of darkness—but, remember, light is sown for the righteous, and gladness for the upright in heart. Don't let us destroy ourselves by our disobedience and rebellion against God : But, may every order of men, consider their ways, repent and turn from all their transgressions, so iniquity shall not prove our ruin.

THE means of help, then, are so far in our own hands. When, therefore, individuals shall humble themselves, and mourn for their Sins—  
when

when the public shall become reformed—when the spirit of Christ shall reign in men's hearts—when sinful practices shall be laid aside, and the duties we owe to God and man shall be faithfully performed ;—O then shall we have assurance of the removal of God's judgments——that wars will cease to the ends of the earth——this world shall then become a paradise of pleasure——then shall our light break forth as the morning, and our health shall spring forth speedily——our righteousness shall go before us, and the glory of the Lord shall be our reer-ward.

A M E N.

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